The Orthodox Herald

Read in more than 7500 households

Volume 55, No. 12 ISSUE 659 APRIL 2007 www.orthodoxherald.homestead.com

WHAT IS IT?

If you go into an Orthodox Church during Bright Week, the week following Pascha/Easter, you will notice that the Holy Doors in the ikonostas are open and there is a table in front to the right of the opening on which there is a round loaf of bread. If you look closely you will note that on this bread is either the icon of the Resurrection of Our Lord or another symbol of Christ's victory over death, the Cross surmounted by a crown of thorns. This bread is call the artos.

"Artos" is a Greek word meaning bread made with yeast. It is blessed at the end of the Paschal Divine Liturgy and the faithful kiss it after they receive the antidora/prosphora. It is interesting that at the blessing, the priest chants: ... "may we who offer it (this bread), and those who shall kiss it and shall take of it, may be partakers of Thy heavenly benediction; and by Thy might root out from us all sickness and infirmity, granting health to all. For Thou are the source of blessing, and the bestower of health..."

The Apostles had a custom of setting aside a loaf of bread at their supper in memory of their risen Lord. The Artos is put before us as a symbol of Jesus Christ the Bread of life Who nourishes us with the food of His divine mercies.

This is somewhat reminiscent of the Shewbread mentioned in Exodus 25:30; Numbers 4:7; 1 Samuel 21:6; Nehemiah 10:33; Matthew 12:4; and Hebrews 9:2. However, it was unleavened and was to be eaten by the priests only while the Artos is leavened, alive with yeast symbolizing life and is to be eaten by all believers who are alive in the Lord.

It is a pious custom among the Russian Orthodox to keep a piece of the Artos in their ikon corner

(Continued on Page 91, Col. 1)



Christ Is Risen!

DAYS OF JOY

As we pronounce the first "Christ is Risen!" on Pascha, we have fifty days of joy before us. These three words mean to us that Christ conquered death, that He set us free of this burden and gave us a new life.

In the first centuries of Christianity, people were baptized on the eve of the feast of the Resurrection and they wore all during the first week following the Resurrection – Bright Week – special white garments symbolizing the gift of renewed life. We are also to enjoy God's goodness and wait for the fulfillment of Christ's promise to give us the Holy Spirit (John 14:26), who will support us, lead us and enlighten us, so that we may fully value God's love and avoid sin. May we be filled with joy and the desire to receive His gifts with an open heart, to live by them and to share them with those around us. This Holy Spirit we will greet on May 27 Pentecost.

I DON'T UNDERSTAND

How did Christ arise on the third day? He died on Friday. Isn't it just two days until Sunday?

The first day was from the time of His death at the ninth hour (3 p.m.) according to Mark 15:35-37, on Friday till sunset, since the Jews reckoned

(Continued on Page 91, Col. 1)

HOSANNA/SAVE US

The reading for Sunday of the Entry of Christ into Jerusalem, commonly known as Palm Sunday, is taken from John 12:1-18. Jesus was at the home of Mary and Martha after he had raised their brother, Lazarus, from the dead. The time of His suffering was near. Mary anointed His feet with expensive myrrh and Jesus told His disciples that this anointing was just a prelude to the anointing of His Body, which was to take place soon.

This reading introduces us to the start of Passion Week. In this single episode of His Triumphal Entry into Jerusalem we see who Jesus is and how we should respond to Him. Riding a donkey showed His humility and gentleness, as well as His royalty and mission of peacemaking. In doing so, He fulfilled yet another messianic prophecy (Zech 9:9). The people spread cloaks and branches on the road, signifying respect and honor, and they acclaimed Him with a messianic title, "Son of David." Their call, "Hasanna," basically means "SAVE US!"

In the next few days, Jesus Christ taught in the temple. He spent the nights outside the city. The chief priests, the teachers of the law, and the elders of the people looked for an opportunity to kill Him, but they could not because He was surrounded by so many people who were listening to His teachings.

We should not treat this day as something that happened in the past. We should learn from it. St. Andrew of Crete, who wrote the beautiful prayers which we heard during the first week of Lent and on the Wednesday of the fifth week, the also implores us:

"...to meet Christ on the Mount of

(Continued on Page 91, Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

APRIL 2007

THREE YEARS AGO, "SUNDAY SCHOOLS" had been started in 26 towns and villages in the Zakarpatska oblast in the Ukraine. Funded by the Carpatho-Rusyn Society, 125 Westland Dr., Pittsburgh, PA 15217-2538, and two members Steven Chopa and Stefan Moldavan, they are located in the districts of Mukacevo, Svaljava, Volovec, Perecyn, Velykyj, Bereznyj, Irsava, and Tjacovo. The schools strive to educate the children in Rusyn language and literature and in the history of the Carpathian people.

THE PATRIARCHATE OF CONSTANTINOPE has recently taken in its jurisdiction Bishop Basil (Osborne) of the Sourozh Diocese in England and supported schismatic groups in Ukraine prompting Metropolitan Kirill of the Moscow Patriarchate to say: "that the untraditional perception of the role and importance of the Patriarchate of Constantinope as head of the Orthodox Church in the world the same as the Pope of Rome's position in the Roman Catholic Church is in no way connected with the canonical tradition of the Orthodox Church and began to develop in Constantinople in the early 20th century, resulting in the split of Orthodoxy in the Baltic countries, Finland, Poland and within the Russian emigration."

HIGH TECH HAS NOW REACHED THE ORTHODOX CHURCH. The church of St. John the Baptist in St. Petersburg, Russia, receives commemorative lists for health and repose of the soul with up to four names either on its e-mail or the priests mobile phone. The same holds true for Transfiguration Church in the Ivanov region where the rector receives from 5 to 30 requests a day. The priest said: "We do not conduct burial or wedding or other services that need personal attendance."

THE HISTORIC WOODEN CHURCH, built in 1802 in the Lemko region of Poland in the village of Komanca, was destroyed by fire in September. Located in the Sanok district in the eparchy of Bishop Adam, it was the home church of many of those who migrated to the U.S. It has been decided to reconstruct the church in its original design. Donations are being solicited. For more info www.carpatho-rusyn.org

THE EASTERN ORTHODOX FOUNDATION, located along Route 422 outside Penn Run, PA, recently celebrated its 40th anniversary. It has been providing housing and offering care and assistance to those unable to care for themselves and today includes a homeless shelter, an assisted living facility, personal care residence, daycare and Ark transitional facility. For info: phone 724/349-4821 or www.eofoundation.org

ZOE for Life now has a new home in Parma, Ohio. The move will better help the organization continue its mission of providing support services to women in crisis, facilitate adoptions, and reach out to children in need. Their hotline is 877/436-5433. For info call 440/893-9990 or www.zoeforlife online.org

ONE BONE OF CONTENTION over the reconciliation of the Moscow Patriarchate and the Russian Orthodox Church Outside Russia (ROCOR) has been the membership of the Patriarchate in the World Council of Churches and their activity in Ecumenical events.

PERHAPS THE OLDEST BY ORDINATION Russian Orthodox priest in the world in November was Fr. Elias Wein, who is attached to the (ROCOR) Holy Virgin Cathedral in San Francisco. He lives with his son and loves to recount events from church life in China, where he accepted Orthodoxy, attended the mission school and seminary, and was ordained a priest in 1931. He shares his memories of St. John (Maximovich), old Russian liturgical practices and the history of Holy Virgin Cathedral.

TWO TOURS are being planned to Slovakia in August. For info contact Stephanie at 908/284-0561 or David 845/353-7792 or stephanie.salony@patmedia.net or Danube@Eastern-European–Travel.com

THE FIFTH INTERNATIONAL exhibition fair was held in Uzhorod in September. It was stated that there are 298 sanatoria and health resorts, recreational hotels and institutions in the Zakarpatye region.

METROPOLITAN LAURAS of the Church Outside of Russia said that the Church is not talking about unification, merging or union with the Moscow Patriarchate but of reconciliation of the two parts of the Russian Orthodox Church. "Our Church will preserve its independence in all administrative, property, educational and pastoral matters, and we will remain what we were before reconciliation – a self-governing part of the Russian Church." Plans to sign papers of reconciliation are to take place on May 17 at Christ the Saviour Cathedral in Moscow.

ORTHODOX ECUMENICAL PATRIARCH BARTHOLOMEW is often referred to as the "Green Bishop." He has received many rewards for his lifetime commitment to spiritual and environmental activism. Upon receiving an award he said: "Human beings and the environment compose a seamless garment of existence, a multicolored cloth, which we believe to be woven in its entirety by God."

(Continued from front page)
WHAT IS IT?

throughout the year and with faith to eat a piece of it when they are sick or under stress. Sometimes, a sip of Holy Water blessed on Jordon/Epiphany is taken with it.

(Continued from front page)
I DON'T UNDERSTAND

each day to begin at sunset. The second day, the Sabbath, was the time from sunset on Friday till sunset on Saturday, and the third day was from sunset on Saturday till He arose on early Sunday morning.

(Continued from front page)
HOSANNA/SAVE US

Olives ... [and] let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is he who comes in the name of the Lord. Blessed is the king of Israel."

SOBORNOST

Famous American Councils

The situation of the Russian Orthodox parishes in the United States, in large measure, has been predicated on the influence the communist government had exercised over the Patriarchate of Moscow. Three groups exist to this very day: the "Russian Church in Exile," which originally condemned the Patriarchate as communist-dominated; the "Patriarchal" parishes under the direct control of the Moscow Patriarchate; and the Orthodox Church in America (governmentally independent of Moscow, but in communion with the Patriarchate).

Two famous councils held in the United States illustrate this complicated state of affairs. In 1946 at the Synod of Cleveland, five of the nine bishops present decided to remain loyal to the Karlovci "Synod Abroad" group, while four bishops and a large majority of the parish delegates decided to submit to Moscow, on condition the Patriarchate allow them to retain "complete autonomy as it exists at present." At that time the Patriarchate was unable to consent to that.

In 1970, however, the Moscow patriarchate granted the American "Metropolia" not just autonomy but autocephaly, declaring it to be the "Autocephalous Orthodox Church in America" (OCA), in a *Tomos* issued on April 10, 1970, by Patriarch Alexis and the 14 members of the Holy Synod. A first All-American Council was held at St. Tikhon's Monastery in South Canaan, PA, October 20-22, 1970. (To this very day, the Ecumenical Patriarchate and a number of the other ancient Orthodox patriarchates do not recognize this autocephaly.)

Pan-Orthodox Synods

In the cooperation between the local Orthodox Churches that *sobornost* epitomizes, a leading part is naturally played by the senior hierarch of the East, the Ecumenical Patriarch. After the First World War, the Patriarchate at Constantinople contemplated gathering a "Great Council" of the whole Orthodox world, and as a first step towards this, plans were made for a "Pro-Synod" which was to prepare the agenda for the council. A preliminary International Orthodox Committee met on Mount Athos in 1930, but the Pro-Synod itself never did materialize, owing largely to obstructions from the Moslem government of Turkey.

During the early years of his reign, Patriarch Athenagoras I revived the idea, and after repeated postponements a "Pan-Orthodox Conference" eventually met at Rhodes in September 1961. Further Pan-Orthodox Conferences have met at Rhodes in 1963 and 1964 and in Geneva in 1968, 1976 and 1982. The agenda for the "Great Council" was primarily set by the Geneva conference in 1976, with these as its main topics: problems of Orthodox disunity in the West, the relations of Orthodoxy with other Christian Churches ("ecumenism"), and the application of Orthodox moral teaching in the modern world. The work of finalizing this upcoming council was continued by his successor Ecumenical Patriarch Demetrios I.

Fr. Michael Dahulich, PhD
Dean of St. Tikhon's Seminary
South Canaan, PA 18459

CONTINUE ON

It seems that with too many of us, with Great Lent and Easter over, so is our interest in our religious life. We may or may not attend Divine Liturgies, let alone the other services in the church. We no longer attend Bible Study and are lax on observing the fasting rules of the church. So what is expected of us now that we have been "good" since we observed Forgiveness Sunday on February 18? Are we supposed to go back to our old routines and bad habits that we had? Of course not. These past weeks of repentance, prayer and fasting should have strengthened us to live a life better than we had before. How?

We should continue to adopt the rule of fasting on Wednesday and Friday, continue our prayer life and reading of the scripture, preferably from the Daily Bible Schedule, continue in our works of charity and doing at least one "bit of goodness a day." Treat each Sunday as what it is "Velekden," "Great Day," "the day on which Our Lord Resurrected." "Voskreseniya."

The great days of Lent, Holy Week, Pascha and Bright Week should not be gone and forgotten. They are experiences that have enabled us to have a personal encounter with Christ and to find forgiveness, hope and life eternal with Him. Keep the joy of hope and the peace which the promise of eternal life has been given to you. Repeat each morning: "This is the day the Lord has made, let us rejoice and be glad in it!"

SEE WITH NEW EYES

At one time the church was packed for the Holy Thursday evening service. Perhaps we have forgotten the essence of it for it is now the least attended service. Maybe, we need to see it with "new eyes." Someone new to the faith writes:

"Somehow I was becoming Orthodox. I suspect the precise moment of no return occurred during the Matins of Holy Friday served on Holy Thursday night. This service had been described to me as the most intense and sorrowful of the Church year, and this turned out to be an understatement.

The event was marked by almost four hours of standing in semi-darkness in the front row to the strains of gut-wrenching and poetic chant and hymn extractions. Here, as I'd never heard it before, was the heart of Christ's mother and of his follower Joseph of Arimathea. Here, in the most powerful language possible, the despicable betrayal of Judas was exposed. Alternately, twelve gospel passages describing Christ's Passion were read, marked visually by a lengthening dance of votive candles on the dais.

My heart had searched a lifetime for worship this compelling, and lapped it up like a thirsty desert plant as the service progressed. But the effect of the experience on my physiology proved to be more than I had bargained for. Hours of standing had pooled the blood in my legs, and because everything around me was literally breathtaking, breathing in and out was deteriorating into a random afterthought.

On emotional and sensory overload, hyperventilation was inevitable. As my blood lost carbon dioxide, an alarming and progressing numb-and-tingling sensation extended across my body, producing a strong inclination to fall down on the floor.

Eventually the service came to a close. Strains of the otherworldly 15th antiphon again filled the temple ... the service haunted me, opening the dazzling jewel box of Orthodoxy ever wider to the eye of my heart. I decided a person ought to give serious consideration to a church that has the power to impair gross motor skills."

This thought-provoking, humorous sketch was written by Jean Hoefling in "Great Lent Unplugged."

Here is a listing of the twelve gospel passages which are read at that service.

1. John 13:31-18:1
2. John 18:1-18
3. Matt 26:57-75
4. John 18:28-19:16
5. Matt 27:3-32
6. Mark 15:16-32
7. Matt 27:33-54
8. Luke 23:32-49
9. John 19:25-37
10. Mark 15:43-47
11. John 19:38-42
12. Matt 27:62-66

50 YEARS AGO

There was so much of interest in the April 1957 issue. We had printed a Bird's Eye View of the Washington Church Project. It stated that the land which was purchased for the new church at 3500 Massachusetts Ave., NW cost $15,750. The new church was to be dedicated to St. Nicholas, a decision which was made by the 70 members who comprised the parish at the time. The basement was completed at a cost of $60,000. Of the $20,000 borrowed to finance this, half had been repaid. It was estimated that $180,000 was needed to complete the church building, and donations were solicited.

St. Vladimir's Seminary had begun printing a new series of its "Quarterly," and the parish in Osceola Mills, PA had created a scholarship for a seminarian. This worthy project was suggested by its pastor, Fr. Targonsky.

Foreign students were being accepted at St. Tikhon's Seminary under Sect. 101 (A)(15) (F) of the Immigration and Nationality Law.

The Sobor had decreed that no parish priest was permitted to leave or transfer from his parish without permission from the office in New York. It was also stated that no church committee had the right to make the final decision on the removal of their pastor.

The renowned architect, Frank Lloyd Wright, had drawn plans for the Greek Orthodox Church in Milwaukee, Wisconsin. The $500,000 church followed basic Orthodox designs in a contemporary manner.

The April 1957 issue also carried notes from Japan and the Assumption Convent in Calistoga, California. In Japan, a seminary student, Jacob Oota, had been assigned as a catechizer (to give religious instruction) to the church at Samuma. (We visited Japan some years later and were impressed by the work of the seminarian catechizers.) The convent in Calistoga was offering courses in church music by A. Kolchin, choir director at the San Francisco Cathedral, also in sewing of church linens, making plastinitzas and in ikonography.

With this April 1957 issue, we had completed 5 years of publication and had moved from a parish in Rahway, New Jersey to a home on Lake Cayuga in New York State while Fr. Basil was stationed at Sampson Air Force Base.

PRESS FUND

Spasebo/Thank you for your help in keeping us publishing. Anna Dorozynski, Mary Maksymiak, Irene Allen, Catherine Shaffchick, Helen Lesko, Ethel Watlock, Andrea Burns, William Soltis, Anonymous, Jeff and Robin Kusumi, George Skrbich, Nina Nestor, Olga VonHoyer, Dr. Dimitrius Pappas, John Goomas, Henry Grabowski.

*Marie Derkasch for health of her children and grandchildren and Matushka Nina.

May Almighty God rest the souls of His Servants in the Abode of the saints and may their memories be eternal.

*Mary Kuruszo in memory of Stephen Kuruszo.

*Mary Kotyk in memory of her father Theodore Fecycz, who died in March, and her brother John Fecycz, who died in December.

Memories

Baba's Easter Basket

Although most streets are dark and still tonight, there is a feeling of anticipation as we near our church. At this late hour, we see a trickle of people, some carrying baskets, making their way to the parish's entrance. This is the night that we, as Orthodox Christians, have been awaiting – Christ's Resurrection.

While the soft glow of candles illuminates the church, the hall is bright and filled with wonderful aromas. Tables quickly fill with baskets that will soon be blessed.

Over the years, I have noticed and admired Easter baskets and their covers. Many baskets today are the sturdy "designer" style with ornately embroidered covers. Mine appears quite humble next to them – a faded red weave with tattered green braid and its simple white cover with the unique red geometric design. The fragile basket and cloth do not stand out among the others, but, oh, if they could talk...For you see, their story begins in 1933.

During the 1920s, our church had been very active and had grown in membership. With the onset of the Depression, everything changed. The parishioners could not afford a full-time priest, but Fr. Michael Kostyk came from Cleveland to serve on Pascha that year. As my mother told me, she, her father, and older brother walked the distance to church for the 5 a.m. Resurrection service. They shared the one family umbrella as they walked through a heavy rain. My mother sang in the choir, but she went home with the umbrella after Resurrection to bring her mother and little sister to church for Divine Liturgy. With them, they also brought their basket of food to be blessed. Prior to that year, the priest had always blessed the food at parishioners' homes.

In the spring of 1933, a basket was purchased and my mother, just fifteen years old, was given the task of making the cover. She painstakingly created a red geometric design on white cloth using a technique called Swedish embroidery. Even though it was difficult for many of the people to carry their baskets for long distances, they were grateful to have a priest for Pascha and to have their food blessed.

Many years later, a young girl watched Baba as she carefully prepared, then filled, the foods to be blessed in that Easter basket. Little did that child know that one day she would be the caretaker of that basket and would be doing the same. I am grateful that Baba was such a good teacher – and I an attentive student.

After 74 years, Baba's Easter basket and cover would, indeed, have many stories to tell: of the Depression and war years, good times and bad. The Lenten fast was broken with the blessed food from this basket at large joyous family gatherings and by just a few in mourning.

What has remained a constant over the years, though, is the loving care that three generations of women had for these heirlooms and for preserving the traditions associated with them.

Margaret Pysarchyk

JOYS OF PASCHA

No matter how poor we were during the Depression, my father always took off from work on Easter Monday. We children also took off from school. Easter Monday was a Holy Day, a special day, and we looked forward to it. In fact, there were many special things for us to do starting on Easter. While relatives and friends came visiting all day long and the adults were busy talking and eating, we children had enough things to do to keep us busy. After sharing the blessed food with the rest of the family, still dressed in our special Easter clothes, we selected Easter eggs from the table and made our own rounds. First, we went to the priest's house and gave him an egg, then we went to the homes of our godfather and godmother to give them an egg and the special Easter message: Hristos Voskrese! They treated us as little grown-ups, we were given a choice of goodies from the Easter table – which was set all day long. Then we went home, changed into Sunday clothes, and played crack the egg or just visited with friends. Perhaps, the years have dulled my memory but I seem to remember that we behaved. It was a special day, and we didn't run around, screaming and hitting each other.

Easter Monday, we eagerly looked forward to going to church. It was children's day. The bigger kids made the collection, the little kids went to Holy Communion, because in those days it was not customary for them to receive each Sunday. The procession around the church was grand with some of the older boys holding some of the ikons and banners. Our older sisters all wore hats which covered most of their hair because they looked pretty bad. They had been drenched by the boys and in those days there were no hairdryers. You see, on Easter Monday, it was the custom for young men to go soon after dawn to houses where there were eligible unmarried girls. They sprinkled them with water or sometimes doused them. Young girls ran around the house closing all windows and doors, but the guys got in some how. The girls were to wet the guys on Tuesday but this was not done as often.

There were many more customs, but these were the main ones that I remember from when I was a child.

Anna Hutchachka

Please send your MEMORIES to Margaret Pysarchyk, 2125 Garfield St., Lorain, OH 44055 or at mypysarchyk@hotmail.com

FUNDS

ALASKA: Richard M. McCaukey, Ethel Watlock

ALASKA AND MISSION: Henry Grabowski, Maria Tihanich in memory of parents Nicholas and Anna and brother John Tihanich and sister Rozalia Stallone.

POSTAGE: Helen Allen, A. Slants, Jane Lane Elliott, Olga VonHoyer, Kathleen Kopach, MD, Henry Grabowski, Marie Derkasch, Julia Yurkowski. Maria Tihanich for health of sisters Julianna and Maria and brother Michael Tihanich; Lucille Adams in memory of her family the Dmytryks; Betty Serafin in memory of Stephen Serafin.

Editor's Notes

"CHRIST IS RISEN! INDEED HE IS RISEN!" What words of hope and affirmation. He is risen and He will give us what He has promised – eternal life. How comforting! As we hear these words over and over again and as we are greeted with them and greet others with them throughout this month, they give us new strength to live our faith, defend it and share it through everyday situations.

Perhaps no time more than at great Holy Days like Easter/Pascha are we aware of the traditions that are dear to us. Lately, there have been several interesting books printed which have been written by converts to the Orthodox Church. Many times they are confused by the cultural traditions which are to be found in different Orthodox parishes. Which ones do they have to integrate into their lives? We will be asked for information and direction about ours and we should cheerfully give it. It's up to each generation to learn the customs of their ancestors and to pass them on to the next generation. By sharing our rich heritage, we enhance it.

This past Great Lent, I have been fortunate to have had the opportunity to attend Mission Services at several churches. It was such a blessing to pray with so many people who I had met previously and with so many new people. Sometimes it is good to worship in another church, and to be comforted by the sense of stability and continuity, to hear the familiar prayers and the beautiful chants and music in different surroundings. It reminded me of the many Orthodox churches I had worshipped in all over the world and where I found this feeling of being at home with my Christian family. Interesting that when I ask converts why they accepted Orthodoxy, many of them give the answer: "When I walked into the church, I felt at home."

For us who live "up north," spring is exhilarating. The geese honk their way across the sky flying even further north, the snow melts from under the trees and bushes, the grass turns green and the flowers push up from the earth and start to bloom. The earth seems to come alive, making us want to shout: "Christ is Risen! Christ IS Risen! Indeed He is Risen! Indeed He IS RISEN!"

Matushka Nina

WINTER'S GRACE

Many seniors find themselves living alone at some point in their life. Some adjust and even enjoy having time to do as they please. Others are lonely, especially if they have limited mobility and are unable to get out without help.

For our mental health alone, each of us must continue to be socially active. And we'll never have a fulfilling rewarding retirement life while staring at four walls or the television set at home.

Reach out. Others you know can be as lonely as you are and just as reluctant to reach out first. Only you can take the first step. If you want to have a friend, you must be a friend. Countless other people out there are lonely, too, but can't or won't take that first step toward friendship. Don't wait for your phone to ring; make someone else's ring and you'll make the day brighter for both of you.

Happiness is a choice. It comes from within. You, for the large part, make the decision whether to be happy or not. Some of the happiest people have the least amount of money and the biggest problems, but they have chosen not to let their troubles rule their lives. Choose to be happy. You will find that you feel better and that people will want to be around you – because happiness is contagious.

* * * * * *

St. Seraphim of Sarov is like St. Francis in that both are identified with a love for animals. St. Seraphim befriended a bear that would visit him. He is quoted as saying that if he had bread he and the bear would both eat and if he didn't, they both would go hungry.

Undique (from everywhere)

Jesus chose twelve disciples because in the Old Testament, the Promised Land of the Hebrews was divided between the twelve tribes that were named after the twelve sons of Jacob. Jesus Christ chose twelve disciples to show that His followers are heirs to God's eternal Promised Land – the Heavenly Kingdom – which was prefigured in the Old Testament.

The Orthodox Church Calendar lists not only the Eastern Saints but the Western saints who lived before the break in the Church in 1054. That is why we see listed in March 12/25 St. Gregory, the Pope of Rome who composed the Presanctified Liturgy which was served during Great Lent.

The number of Books in the Old Testament vary with the Bible you are using. The Orthodox Bible has the most books. It was 49.

Souls benefit from the prayers of the faithful. They are acts of love, comfort the souls of the departed and better prepare them to stand confident of God's grace and mercy at the dread judgment seat of Christ on the Last Day.

Interfaith dialogue is very much in vogue in the world of religion.

The preferred time for the blessing of palms and pussy willows is before the Divine Liturgy, so that the faithful may hold them during the Divine Liturgy.

The willow branches and palms blessed at the Entrance of Christ into Jerusalem are placed behind the family icon until the following year when they are replaced with newly-blessed ones. Tradition says that this brings luck to a household.

Over 75 lbs. of spices were used in preparing Jesus' body for burial. No knots were permitted in the white linen used as a shroud.

When carrying the Holy Gospel or ikon in a church procession, it is customary to have a cloth or ruchynk placed over the palms of the hands first.



Traditionally, the basket used for the blessing of the Easter/Pascha food is not used for anything else. It is carefully washed on Holy Saturday, dried outdoors and taken in to fill just before taking it to the church for blessing. There are certain foods which can be found in most baskets. These are the foods for which there is a special mention in the prayers. These are meat, eggs, and dairy products. This is why, if you look at the sketch above, you will see sausage/kolbasi, ham, bacon, cheese, eggs, paska bread, plus salt, butter, and some people include red wine. You do not need to put in everything you will eat after you break your fast; neither do you have to include your whole ham, etc. A token piece of everything is traditional and practical. First put a white napkin or cloth on the bottom of your basket. Then the food, include a candle. Some people put in a sprig of perrywinkle or boxwood. Tie a pretty ribbon on the handle and cover all with a white cloth or, if you are fortunate, an embroidered cloth/ruchnyk. These embroidered cloths are passed down in families and used for generations.



I TRADITIONAL CHEESE PASKA

3 1/2 pounds farmer's cheese or dry curd cottage cheese; 1/4 pound unsalted butter; 3 hard-boiled egg yolks; 1 cup superfine sugar; 1/2 teaspoon salt; 1/2 cup sour cream; 1 1/2 teaspoons freshly grated lemon rind; 2 vanilla beans (scrape and discard shells; use seeds only). Optional ingredients: 1/2 cup raisins; 1/2 to 1 cup candied fruits; 1/2 cup silvered almonds.

Cheese should be smooth. If using dry curd cottage cheese, drain and strain it through cheesecloth. Puree the cheese in food processor.

Combine butter, egg yolks, sugar and salt and beat at medium speed 3 to 4 minutes. Add sour cream and beat another 2 minutes. Add cheese and beat 2 to 3 minutes. Beat in the lemon rind, vanilla bean seeds and any candied fruit.

Line a pashka mold or clean ceramic flower pot with 2 layers of wet, smoothed cheesecloth. Pack in cheese mixture. Fold ends of cheesecloth into pot and cover with saucer. Place 2- to 3-pound weight on top and set pot on a rack over a bowl (to catch drips). Put in cool place for 18 to 24 hours. The whey seeping through the flower pot's drain hole should flow freely.

Remove weight and saucer and unfold cheesecloth. Hold a serving plate over top of pot and quickly turn the pot over onto the plate, shaking it slightly so pashka comes out. Remove cheesecloth.

Decorate pashka with candied fruit, raisins or edible flowers. Refrigerate immediately and cover with plastic wrap. Cut into wedges.

II QUICK TRADITIONAL CHEESE PASKA

Blend together 4 3-oz. packages of cream cheese with 1/4 lb. softened butter, 1/2 cup sour cream, 4 tbls. sugar. Add 1/4 cup chopped almonds, 4 oz. chopped candied peel, 1/4 cup light raisins. Be sure the blending is thorough. Shape the mixture into a pyramid and decorate with almonds, raisins or colored candy, making form of cross on sides. A bit of vanilla or pistachio nuts is really good.

III QUICKEST TRADITIONAL CHEESE PASKA

Buy whipped flavored cream cheese. Strawberry is best. Remove from package. Add chopped nuts. Make in egg shape. Make sign of cross on top with knife tip or with chopped almonds.

EASTER EGG-CHEESE HRUTKA

3 cups milk
12 eggs
salt to taste

Beat eggs thoroughly and add milk. Cook in double boiler slowly until it curdles. Drain as dry as possible in a large cloth. While it is still hot, squeeze it into a large ball. Tie it up in the cloth to hang overnight or until dry. Remove the cheese and cut slices to serve. It may be salted to taste.

Variation: Add **3 Tbls. sugar** and **1/2 tsp. vanilla** to egg and milk mixture before cooking for sweet egg-cheese. Egg-cheese may be buttered and baked at 325°F for 15 minutes to brown.

KOLBASI

Boil according to directions on package. Then put into 350° oven to bake until light brown.

HORSERADISH

Buy red horseradish, which is usually sold in dairy section of supermarket by bottled white horseradish, several days before Easter. Drain a can of beets. Grate coarsely. Add some sugar, about 1 Tbls. and 1 teas. salt. Gets better after day or so.

TO DYE EGGS

Place saved onion skins in cold water. Add 2 Tbls. vinegar. Place eggs in water, be sure they are covered. Bring to simmer. After 15 min., remove a few eggs. Simmer longer. Remove eggs at regular intervals to get different shades. If you wish a more intense color, add some red food coloring. When eggs are cool, rub with cloth moistened with shortening for a nice shine. Brown eggs will give a more intense color.

EASTER KULICH (BREAD)

Warm one cup of milk with one cup of sugar and three sticks of butter. In a large bowl, soften two packages of dry yeast in a half cup of medium hot milk and one teaspoon of sugar. Lightly beat 6 egg yolks. Add one more cup of cold milk to slightly cool the hot milk and add it to the yeast mixture. Add the beaten yolks and eight cups of flour. Mix it all well and knead it on a floured table, but if you have the hook attachment on your mixmaster let the dough hook do the work! Use #2 setting for 15 minutes. Set aside in a warm place, covered with a towel, until double in bulk (about one hour). Punch down and let it rise again. Meanwhile, prepare three two-pound coffee cans or five one-pound cans by buttering them and lining with wax paper or parchment paper, doubling at the bottom so it won't get too brown. Fill each can halfway and let rise almost to the top (about 30 min.). Brush the top with the traditional egg yolk glaze and bake at 350° for about 45 minutes. Watch them and cover with aluminum foil if they begin to brown too soon.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., PA 18621-0009
Subscription: $8.00 a year or
$12.00 for 2 years.

$..................................for..year(s)

Name...

Address..

City...

State ....Zip..

☐ New Subscription

☐ Renewal

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

The Orthodox Herald
Fr. Stroyen, Ph.D., Founder
P.O. Box 9
Hunlock Creek, PA 18621

PERIODICAL POSTAGE PAID

BECAUSE OF THE RESURRECTION, LET US FORGIVE ALL THINGS TO THOSE WHO HATE US.

OC06
11/15
Patriarch Athenagoras
2311 Hearst Ave
Berkeley CA 94709-1319

EIGHTH DAY IN WEEK

On April 15, we celebrate St. Thomas Sunday, which commemorates the event of the Holy Apostle Thomas touching the wounds of Christ. (John 20:19-31). This Sunday is also known as Antipascha which means "in the place of Pascha," that is a rededication of the Resurrection of Christ. Because of this, it is counted as the Second Sunday of Pascha and not the First Sunday after Pascha.

To further confuse matters, we often hear of the eighth day of the week. This time reference is only used in the Scriptures concerning the Passion and Resurrection of Christ and in the narration about the Transfiguration in Luke and Mark.

Since the Resurrection of the Lord is the greatest and most important event, it is rededicated not only once a year but also on every "eighth" day. The first rededication is the Sunday of St. Thomas, for it is truly both the "eighth" day and the "first." It is the eighth day after Pascha, and the first day because it is the beginning of the other days. It is called the "eighth" day because it prefigures the unending day of the future age to come, which will be the "first" day and a day that is not divided by a single night. This is why this Sunday is called the Antipascha, which interpreted means "in the place of Pascha" (not against Pascha).

Due to the honor given Sunday by the Lord's Resurrection, the Holy Apostles transferred the weekly day of rest from the Jewish Sabbath (Saturday) to this most honored day.

Home Bible Reading Schedule

APRIL 2007

1. John 12:1-18	17. John 3:16-21
2. Matt 24:3-35	18. John 5:17-24
3. Matt 24:36-26:2	19. John 5:24-30
4. Matt 26:6-16	20. John 5:30-6:2
5. Matt 26:1-27:2	21. John 6:14-27
6. Matt 27:1-61	**22. Mark 15:43-16:8**
7. Matt 28:1-20	
8. John 1:1-17	23. John 4:46-54
9. John 1:18-28	24. John 6:27-33
10. Luke 24:12-35	25. John 6:35-39
11. John 1:35-51	26. John 6:40-44
12. John 3:1-15	27. John 6:48-54
13. John 2:12-22	28. John 15:17-18:2
14. John 3:22-33	**29. John 5:1-15**
15. John 20:19-31	30. John 6:56-69
16. John 2:1-11	31. John 6:58-69

BIBLE STUDY

Most of the readings this month come from the Gospel of John, who was the youngest of the twelve apostles. John and James were brothers and the sons of Zebedee, who as a fisherman. Their mother was Salome, who followed Jesus after her husband died. According to Mark 15:40-41, she was one of the women who was present when Jesus was crucified. John was one of the three "inner-circle" disciples who were close to Jesus. He was present at His Transfiguration and he was the one to whom Jesus committed His mother Mary when He was on the cross. Tradition tells us that Mary stayed with him until He died. When John pastored the church in Ephesus, tradition points to a small house outside the city where Mary lived.

We may wonder why the Gospel of John carries no genealogy. Matthew does because he is demonstrating that Jesus is the rightful heir to the throne of David. Luke does because he is demonstrating that Jesus is truly man. However, John shows the Incarnation – that is, that Jesus is God – and God doesn't have a genealogy.

One of our readings is about Jesus driving people out of the temple. Some see Jesus only as a "meek and mild" man who came to be a moral example to all. But when Jesus entered the temple, He saw corruption and greed in His Father's house. So He displayed judgment. "When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables." (John 2:15). God had two sides. God is at the same time both holiness and love. While God loves people at all times, He must always judge them for their sin. Jesus is God, who always loves people, but when He saw sin, especially in the religious establishment, He judged them by cleansing the temple.

LIGHTER MOMENT

A woman waited in the checkout line at a grocery store, her arms full with a mop, a broom and other cleaning supplies. By her deep sighs, it was obvious she was in a hurry and was unhappy about the slow pace of the line.

She became more agitated when the cashier called for a price check and muttered: "I'll be lucky to get out of here and home before Easter!"

A man standing behind her in line said: "Don't worry, ma'am, with the April wind kicking up out there and your new broom, you'll be home in no time."